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6 Protest against Equalizing the Regium Donum. [July.

a few others have supposed them to have been the residence of anchorite monks; while some possessed of what we may (without being accused of ill-nature) call *vigorous imaginations*, laying aside common sense, boldly enter the labyrinth of etymology, and assert them to have been reared by the Phenicians for fire-altars! That is, places where they say the Magi kept the sacred fires from which all others were kindled, at May, and Hallow-eve; all other fires, according to these authors, being extinguished at such periods.

A late essayist has given us a pretty sufficient portion of romance on the antiquity of our stone-buildings, particularly our Round Towers, which, he says, were built by the Phenicians for fire-temples! After which strange assertion, and some weak attempts at irony, against those who disbelieve such whimsies, he exultingly exclaims, "Let those authors descend into our subterranean caves, and they shall find them well built with ruble stone, or let them ascend into the second cave, in the Cave hill, near Belfast, and they will conclude, they shall have no occasion to run into forests or woods, to look for the principles of the Gothic arch." Notwithstanding this cavalier paragraph, in which doubtless he conceives to have pointed out some excellent *specimens* of our ancestor's skill in architecture, I believe I may safely affirm, that were the unbelievers of his system of antiquities to run to Cave-hill to examine those fine *samples*, the assembly held there on Easter Mondays would bear but a small proportion to their numbers.

Dunsea.

L.C.N.

To the Proprietors of the Belfast Magazine.

By inserting the following, which

I conceive to be somewhat curious, and well adapted for the perusal of many of your readers, you will much oblige one of your subscribers, and a constant peruser of your valuable magazine. L.

REASONS of Protest by the Rev. Mr. Lowry, of Clonane, against an overture for equalizing the Royal Bounty, introduced into the Synod of Burgher Seceders, met at Cookstown, July, 1810.

1st. **R**EASON.—This overture is contrary to the nature of a Spiritual court. Tending to infringe upon the properties of others, and thereby destroying the civil rights of society.

2d.—Because such an overture is a breach of the tenth commandment, originating in covetousness; for though some in the first class may approve of it, their approbation can no more sanction it, than the suicide's conduct sanction self-murder, both transgressing God's law, by an infringement on their own rights.

3d.—Because such an overture, in an assembly wherein all are not on a level in the subject matter of the overture, is unfair. Those in the inferior classes judging and voting from interested motives.

4th.—Because such an equalization intended by the overture, doth not tend to spread the gospel, but to increase the wealth of some, at the expense of others, a vote having been carried in a former day for a voluntary subscription for said purpose of spreading the gospel.

5th.—Because this overture expresses, in subordination to the civil rulers, disaffection to the laws of the land, *in this case*. "It now being an ordinance of man, demands submission for the Lord's sake."—I. Peter, 2.—13.

6th.—Admit the principle of e-